Commandment, "Thou Shalt Not Kill," Adequately Covers Question Asked, "Shall We Kill the Incurables?"

Rabbi Mendel Silber of Tempie Albert Answers Fully and in Convincing Manner, With Quotations from Bible and from History, Arguments in Favor of Movement to Separate Soul and Body by Human Agency Before Time Appointed by God.

Silber declared that the question is world begins to widen and our sym-adequately answered by the quotation pathies begin to deepen. Nothing but "Thou Shalt Not Kill."

and quoting famous writers.

faith Dr Silber reminded that if in- pathy." (Adam, Bede.) And just as curables were killed nineteen hundred the minds of many would remain under of Christianity would certainly himself refers as a "thorn in the itualized but for pain and endurance. flesh, the messenger of Satan and a The problem itself, or even the dismessenger of the flesh," which often cussion of the problem, is not new, It made him an object of pity and horror, and which is now proven to have

"Our appointed path is often a shade and mystery," concluded Dr. Silber, "All we can do is to march holdly on in the course of duty and trust to the Lord for care for conrequences and bring all things to

A brief extract of Dr. Silber's sermon follows:

A few weeks ago Mrs. Sarah Harris, a paralytic patient in a New York hospital, pelitioned the state to pass sutherizing "enthanasia" (pointess death) for persons suffering from menrable diseases. The pathette polition of the unfortunate women has since then created a deep interest and called forth wide-spread discussion. Thousands of people asked the question. "Shall we kill the in-Scientists tried to justify it. Physicians commented upon the prostructuality of it. Lawyers investinated the legality of it, Social reformers santed to know whether it would be advisable, while men in other walks of life asked whether it would be feasible. But there can be

no such doubts or deliberations on the part of religion. The only answer that religion can consistently and conscientiously give to the question is in the unequivocal words of the sixth command in the decalogue: "Lo Sir-zoe": - "Thou shalt not kill!" In the just analysis the question of

enthanasia depends altogether upon our particular philosophy of life. To the religious philosophy of life entorradictic philosophy, on the other hand, it is quite justifiable. In fact, from the standpoint of the mere matertalist there is really no reason why should not go a step farther and pariffy, not only the death of the incurishie, but also the exposure of children and the killing off of the and, just as the philosophy of the nently secular and sought no sanction of morably in religion, justified these. And the effects today if the materialistic view of life were accepted as authoritative and decisive, would be decadent period of classic antiquity and defective. There is no science, there is no institution, that can supscheme of human existence. Medicine regards life as desirable and strives to make it healthy and sturdy, but it does not concern itself with the motive for living. Law attempts to make gregarious life possible, orderly well-regulated, even convenient but it does not and cannot take into account the motive for tiving. Social reform endeavors to make human life happier and more conducive to the general good, but it is beyond its province and power to furnish a motive such a motive. Religion alone re- nerves and sharpens our skill. gards man, not only as a being with o many physical organs, physiologleal functions, mental equipments and paychic centers, but as possess ing in addition a soul and a capacity for spirituality, The body, as the sent of the soul, it considers a sacred temple, in which the soul is a distinguished guest, a highly honored visitor. We may, therefore, make the dwelling pleasant and comfortable, we may enhance and improve it by every means at our command, but we dare not, whether it be through pistol. anot, dagger thrust, or enthanasian drug, turn the visitor out of the house.

vista, dare judge the vast plan and acheme of existence? Who is to deny in things evil," and that man must that great good will not be distilled out from the very pain and sorrow and misery and suffering? Do we not know that sorrow and suffering have for our good, been the most civilized, the most humanizing, the most spiritualizing forces and factors in the history of gnankind? The very sweetness of joy has often been distilled out from the foitterness of sorrow. Pain and suffering have ever been spurs to intellectual advancement. If there were ne such a thing as sorrow in the world, the joyful would probably new, anyway .-- Judge.

"Shall We Kill the Incurables?" | years for it as much as the sorrowful This question, discussed in press and new yearn for joy. It is often not pulph and in the everyday world for until the bitter cup of sorrow has the last several months, was answered passed our lips that the forbidding by Dr. Mendel Sibler, rabbi of Temple wall between ourselves and our fel-Albert congregation last night. Dr. low men is broken down and our of the fifth commandment of God: the pack of sorrowful experience often Dr. Silber, argued the question as good man and the bad. George Eliot to killing incurables from many spoke truly when she said: "Let us, standpoints, quoting the Bible ex- rather be thankful that our serrow tensively, quoting historical events lives in us as indestructible force, To those present not of his own and passing from pain into symonly changing its form, as forces do, years ago, the Apostle Paul, the foun-rivilized, and the hearts of many have been killed, for he was afflicted not for sorrow and suffering, so the with an incurable disease to which he souls of many would remain unspir-

The problem itself, or even the dishas been made in the bible the our den of an argument between Job and his wife. For, when calamity upon dark path and the way in which ten by what seemed an incurable discolumity followed and Job was smitcase, so severe in its nature that "the harrowing trouble "gave him no safety, and no quiet, and no rest, and he "waited for death and would have rejoiced to find a grave," his wife said unto him: "Renounce God, and But Job answered: "Thou speakest as one of the worthless women would speak. Shell we accept the good only from God and not also the evil?" And there can be no question that Job here voices the view of religion, more particularly, perhaps, the view of Judaism. For Judaism teaches that life is an inviolable sacred thing, (Gen. 9:6) a gift from God (Ps. 30:5), and must not be shortened. "Life," taught our sages, "is God's light and may not be ex-(inguished by man." (Sab. 30 b), Nor appointed by said decree to make the was this merely a theory with our sale, will on the 9th day of November, sages of old, for, we are told in the 1912 at the hour of eleven o'clock in Talmud that, when Rabbi Hanina the forenoon of said day at the front was suffering death at the stake, he door of the Court House of the county was implored by his disciples to let of Bernalillo offer for sale and sell to the flames take hold of him quickly the highest and best bidder for cash so that his agony might not be pro- the following described property sitlonged needlessly. But he refused, tate in the county of Bernalillo and saying: "God alone may take my state of New Mexico, and described life. I may not." (Ab. Zar. 18), Nay, in the said action, to-wit: the entire people of Israel has by its very existence made clear the Jewish certain piece or tract of land situate attitude to life. For, the Jew has in the Pajarito Land Grant, known as evinced an invisible will to live and El Chamisal, comprising about two a courage and a fortitude to suffer hundred (200) acres, more or less, agony and endure misery which might bounded on the north by the Atrisco have justified euthanasia, if anything Land Grant; on south by in Account on God's earth ever should. And, de Chamisal, lands of Frank A. Hubpermit me to say to those not of our bell, et al; on east by estate of Julian own faith present here this evening, Duran, et al; on west by La Ladera. that, if incurables were killed nineteen hundred years ago, the Apostle Paul, the founder of Christianity, would cer- erty is sold, is Twelve Hundred Seventainly have been killed, for he was af- | teen and 36-100 dollars (\$1217.36) toflected with an incurable discuse to gether with the costs in said cause which he himself refers as "a thorn taxed at the sum of Ninety (\$90.00) in the flesh, the messenger of Satan." dollars for the services of the trustee (Il Cor. 12:7); an "infirmity of the and guardian ad litem and the costs

So, when the materialist tells us, as did the wife of Jun, "Renounce God the said decree. exactly the same as they were in the and die," let us say with Job and with thousands of other patient and For, any philosophy of life that leaves resigned sufferers: "Thou speakest as to make the sale. religion out of consideration is faulty one of the worthless women would speak, Shall we accept the good from God and not also the evil?" ply the elements of religion and thus though we may not always see the take the place of religion in the good that comes from evil, even our limited experience and short vision give us some hint as to the wisdom Lunas, N. M., until 10 o'clock, Octoand goodness of God's providence, in ber 28, 1912, for Five Thousand Dol- above named plaintiff, in which she this as in other things. For skillful lars \$(5,000.00) bonds of School Dismariners are not trained on calm seas trict No. 1. Valencia county, New and under serene skies but rather Mexico. Said bonds being dated July amidst storms and tempests and in 1, 1912, due and payable Thirty Years dreary darkness. There is truth in after date of bonds and payment be-Burke's words; "Difficulty is a severe ing optional any time after instructor set over us by the severe ordinance of a parental guardian who rate of 5 per cent per annum, payknows us better than we know ourselves, as he loves us better too. He for fiving. Religion alone furnishes that wrestles with us strengthens our antagonist is thus our helper." There is truth in the poet's lines;

epilepsy.

"Ah, we trust that, somehow, good Will be the final goal of ill."

Our appointed path is often a dark path in the way in which Providence leads us is enshrouded in shade and mystery. All we can do is to march boldly on in the course of duty and trust to the Lord to care for consequences and bring all things right at In the District Court, last. The soldier who hastens into the State of New Mexico, heat of battle cannot explain the plan County of Bernalillo. of the general. He rushes into the Eustus E. Van Horn, plaintiff, struggle, he only sees the disorder of the charge—the flashing of arms, the Ella B. Van Horn, defendant. "But, what is the good," you will cloud of smoke and dust-he only To the Above Named Defendant; ask, as many others have asked, "of hears human cries mixed with the retaining a soul in a helpless and desfening sound of the artillery. To has been flied against you in the said hopeless body afflicted with an in- him all is disorder and chaos; but upbut who can tell the possibilities and least movement of the troops. Even grounds of cruel and inhuman treatand lose hope. But if we remain at against you and the relief prayed for that "there is some soul of goodness the post assigned to us and fight will be granted.

In things evil," and that man must bravely and firmly until we are led. The name of the plaintiff's attor-"observingly distil it out" (Henry V. from warfare to victory, from weari- ney is A. B. Robertson, whose post IV. 1.) Who, indeed will dare say ness to rest, all becomes plain and office address is Albuquerque, New clear, and we realize that all things, Mexico. even our sadness and sorrow and suffering, have been working together By THOMAS K. D. MADDISON,

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Notice is hereby given that under

and by virtue of the decree of fore-

closure and sale made and entered in

day of June, 1912, I, the undersigned,

the above entitled cau on the 3rd

"An undivided interest in and to

The amount mentioned in the said

JOHN M. MOORE,

The person designated by the court

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January 1 of each year; interest and

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Treasurer of Valencia County, N. M.

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Notice of Suit.

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State of New Mexico, County of Ber-

naililo, In the District Court.

Emma Kelly,

Tom Reifsnider and

SILVESTRE MIRABEL,

ject any and all blds

Versus

decree, to make which the said prop-

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Hubbell, plaintiffs.

defendants.

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6:00 a

6:20 p

Roswell, Clovis and Amarillo-No. 819, Albuq Ex., 9:15 p P. J. JOHNSON, Agent.

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